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THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

FEBRUARY, 1821.

DISCOURSE DELIVERED BEFORE
THE BAPTISM OF RABBI JU-
DAH MONIS.

To the Editors of the Jewish Expositor.

Gentlemen,

I HAVE lately met with a curious little book, containing some discourses delivered at Cambridge in the year 1722, at and after the baptism of Mr. Judah Monis, a converted Jew. I think they will all be very suitable to your pages.

The first discourse which I now send you was preached before his baptism, by Benjamin Colman, V. D. M., the three last, which I will forward to you in due time, were by Mr. Monis himself.

I am, &c.

VIGIL.

PREFACE.

THE following Discourse, humble and plain as it is, and on an occasion so rare and singular, needs no more to be said in excuse of it, than these two things: first, that it was prepared in obedience to the desire of the Very

Reverend Mr. Leverett, the present learned head and President of the house where it was delivered, in case of the absence of the aged and venerable Dr. Increase Mather, who if his years had permitted him, would have presided and served on so great a solemnity: and, secondly, that the Author pretends to little more in this poor performance, than to give a small collection of the thoughts of a few select Authors, that stood by him on his shelf, upon the instances which he has here chosen; the propriety whereof is submitted to the censure of the candid and judicious reader.

As to Mr. Monis himself, it must be confessed, that he seems a very valuable proselyte; (as a learned person has said to me of him) and would be so esteemed by the learned and pious in one profession or other of Christianity. He is truly read and learned in the Jewish Cabbala and Rabbins, a master and critic in the Hebrew: "He reads, speaks, writes, and interprets it with great readiness

and accuracy, and is truly διδασκαλῆς, apt to teach." His diligence and industry together with his ability is manifest unto many who have seen his Grammar and Nomenclator, Hebrew and English; as also his translation of the Creed and Lord's Prayer, the thirty-nine Articles of the Church of England, and the Assembly's Shorter Catechism into Hebrew. And he is now translating the Larger Catechism; a work, I suppose, never before attempted. To crown all, his knowledge of the Holy Scriptures, both the Old and the New Testament, is very happy and extraordinary, which he adorns with a laudable conversation. Upon all which I may well add the words that a reverend minister lately had to me; "Who knows what great designs of Providence may be hereby served, respecting that people of promise, whose enlightening is so often the subject of our prayers."

God grant that (as our Saviour said to Peter) being converted himself he may minister unto the conversion of his brethren; who were once the peculiar people of God, and are still beloved for the Fathers' sake. At least, I trust the gracious God may mean us (I mean the college and these churches of Christ) great benefit from Mr. Monis's services, if the Honourable and Reverend the Overseers of the College, shall think good to confirm the choice which the Reverend President and Fellows, the present Corporation, have lately made of Mr. Monis to teach the Hebrew tongue unto the Students; or, rather, if in their wisdom they shall see meet to appoint him Hebrew Professor: for which good and great work we have no man likeminded, as well as capable.

MOSES A WITNESS UNTO OUR LORD AND SAVIOUR JESUS CHRIST.

JOHN V. 46.

For had ye believed Moses, ye would have believed me; for he wrote of me.

OUR Lord Jesus is here discoursing with the unbelieving Jews, affirming himself to be the Messiah whom they looked for and ought to believe in. At the 17th verse of the chapter, he told them that "God was his Father," and that he was one with Him in essence and working. At this they took great offence, because he made himself equal with God. But our Lord justified what he had said, and added many like glorious words thereunto, respecting his own eternal Godhead and divine nature.

He told them, that "as the Father hath life in himself, so he hath given to the Son to have life in himself:" that "as the Father raiseth up the dead and quickeneth them, (whether the dead in *sin* or in the *grave*) even so the Son quickeneth whom he will:" that "the Father hath committed all judgment (the present government of the world and the final judgment of it) to the Son, that all men should honour the Son even as they honour the Father."

And then, in confirmation of all that he had said concerning himself, he produces three witnesses. 1. He appeals to the testimony of John the Baptist, whose words concerning Christ some of them had heard, and they had borne him (as he well deserved) a high reverence. This was he of whom Malachi, the last of the prophets of the Old Testament, had spoken, saying, "Behold, I send my messenger, and he

shall prepare the way before me, and the Lord whom ye seek shall suddenly come into his temple.”

2. Our Lord appeals to the *works* and *miracles* which he had wrought, as a greater testimony than that of John. And, lastly, he refers them to the *Scriptures of the Old Testament*, and particularly to the writings of Moses.

1. To those Scriptures in general: v. 39. “Search the Scriptures (and none other were then extant but the writings of Moses and the prophets); for in them ye have eternal life, and these are they which testify of me.” 2. To the writings of Moses in particular: v. 45—47. “Do not think that I will accuse you to the Father, (i. e. I am not your only accuser) there is one that accuseth you, even Moses in whom you trust: for had ye believed Moses, ye would have believed me, for he wrote of me: but if ye believe not his writings, how shall ye believe my words?”

The Jews had and ever will have a great and just veneration for Moses. They are his known and professed disciples. He was under God the lawgiver to and founder of the Jewish church. In him they trusted, as our context speaks; and they did well to trust and confide in his veracity; for he was “faithful in all his house,” as the apostle to the Hebrews says.

He was the first inspired writer and penman of Scripture: the father of the prophets, and a prince among them. “Like him there arose not another in Israel whom the Lord knew face to face.” He stands likened to Christ the Lord of the prophets: “A prophet like unto thee shall the Lord thy God raise up.”

The highest sort of revelation

was among the Jews called *Gradus Mosaicus*.* They conceive of it as an immediate divine impression on the understanding, without fear, amazement, or fainting. They think that he only among the prophets preserved his ordinary temper under the highest revelations of God to him. Whereas Daniel and John, the favourite prophet and apostle, fainted under their visions; yet were they men highly beloved, and of an excellent spirit.

To this Moses now our Lord Jesus appeals in my text: he shall speak and witness for him to the Jews: he, their own prophet and lawgiver, shall be their judge: by his writings they shall be convinced or condemned: he accuses them for their unbelief and infidelity. Had the Jews but heeded and rightly understood what Moses had wrote, they would have believed in and received our Lord Jesus. In rejecting him they did in effect deny and reject Moses himself.

This is our Saviour’s argument in my text, and it was ad homines; the best that could be to have convinced the Jews, and I hope it appears to you much to our present purpose on such a one’s conversion to the faith in Christ, and submission to the baptism of Jesus. “Had ye believed Moses ye would have believed me, for he wrote of me.”

How forcible are right words! this is open, sincere, bold and daring argument. And this was the manner of our Lord and his apostles always. See Luke xxiv. 27. “And beginning at Moses and all the prophets, he expounded through all the Scriptures the

* See Archbishop Tillotson’s Sermons, vol. v. p. 404.

things concerning himself." And so the apostles converted the world, "Witnessing both to small and great, and saying none other things than those which the prophets and Moses did say should come." This way Paul took (in the wisdom of God) to convince his countrymen at Rome; Acts xxviii. 23. "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." A most delightful argument, and which would hold one much longer and not tire him. I may say of it, as the disciples in the presence of their transfigured Lord did, while Moses and Elias talked with him,—"It is good to be here."

But I have only a few minutes allowed me to show you from Moses, that Jesus is the Christ. I can only give you a short specimen out of his writings. We believe the writings of Moses, therefore we believe in Christ. I can only lay before you a few select instances out of the first book of Moses, called Genesis. As, 1. The promise of the seed of the woman to break the serpent's head. 2. Abel's acceptable sacrifice. 3. The promises and covenant of God given to Abraham. And, 4. The blessing of Judah.—In many other instances, Moses wrote of Christ, but these are some of the most eminent, which lie first in the order of his writings.

I. Passing over what the Apostle says concerning Adam, that was the figure of him that was to come; I insist upon the first and very famous promise of a Saviour unto miserable man upon his fall; namely, that he should be "the seed of the woman, and

should bruise the serpent's head, which should bruise his heel." Gen. iii. 15. This is so fully answered and explained in the account we have of the conception, birth, and death of our Lord Jesus, that nothing can be more plain and familiar. He was born of a virgin, made of a woman, by the power of the highest: "A virgin did conceive and bear a Son," and "the holy thing born of her was the Son of God." See and compare Isaiah vii. 14, with Matt. i. 23. Luke i. 35, and Gal. iv. 4, Christ's heel was his human nature wherein he trod upon our earth: this was bruised in his crucifixion and death: but at the same time the serpent's head was broken hereby, the kingdom and works of the devil destroyed by it.

Maimonides, the great Jewish doctor and interpreter, justly admired this passage, (as Bishop Patrick quotes him) "That the seed of the woman should be only mentioned and not of Adam. This (said he) is one of the passages in Scripture which is most wonderful, and not to be understood according to the letter, but contains great wisdom in it."

Very true, "Great is this mystery of godliness, God manifested in the flesh," to destroy the works of the devil. The Son of God took our nature of the blessed virgin Mary; the old serpent, which is the devil and satan, did all that he could to destroy him by temptations and persecutions; in the first way he prevailed nothing, the evil one came and found nothing in him; in the last way he reached his heel, his body and flesh, which was bruised indeed in his crucifixion; but by that very means the devil himself was conquered and vanquished,

and mankind redeemed; and so the serpent's head was broken. Heb. ii. 14. "Through death he destroyed him that had the power of death, that is, the devil."

So that Christ our Saviour, as revealed to us by the Gospel, in the manner of his incarnation, and in the end and glorious fruit of his death, was more obscurely revealed to Adam as soon as he had fallen. The sum of the mystery of Christ is undeniably contained and delivered in this prediction; "It shall bruise thy head, and thou shalt bruise his heel."

Christ's heel was literally bruised, when his feet were pierced and nailed to the cross, but then the serpent's head was broken, because Christ did on the cross spoil principalities and powers, triumphing over them, Col. ii. 15. This then as it is among the first, so the most eminent passages in the writings of Moses to be interpreted concerning Christ.

II. I instance in Abel's sacrifice and sufferings. Righteous Abel,* who has been esteemed a beautiful type of Christ in his sanctity, in his acceptable sacrifice, and in his sufferings and martyrdom: only "the blood of Jesus speaketh better things than the blood of Abel," Heb. xii. 24.

It appears from Abel's offering, of the firstlings of his flock and of the fat thereof, and the Lord's having respect thereto, Gen. iv. 4. that sacrificing was certainly an instituted mode of worship from the fall of man, a positive law given to Adam; without which it would never have entered into Adam's or Abel's heart to have

offered the bloody victims of beasts unto God.

I am not ignorant that some of the learned rabbies,* and by name Maimonides, R. Levi Ben Gerson, and Isaac Abarbanel, and with them the learned Hugo Grotius, have thought and taught otherwise; but I think I have right reason and the whole tenor of Scripture, as well as the consent of Christian doctors in what I have said. It doth not seem at all probable, as Bishop Patrick on the place says, that Adam would have presumed to have invented a way of worship, by killing beasts and burning their fat: especially since one cannot find any inclination to it in nature. Doubtless he had the direction of God herein, and probably those beasts of whose skins the Lord made clothing for our fallen parents, were the first sacrifices offered to God. Eusebius therefore well judges that this way of worship was not taken up by chance, nor by a humane motion. I wonder not therefore at all that Plato should be at such a loss about this rite of worship, as to say, "That it was not possible for our mortal nature to know the reason of it." Nor has it surprised me to find those that were enough masters of reason among the Gentiles, who having long before lost the notices of the divine original institution and of the reason thereof, did ridicule as far as they durst, the sacrifices of their days as a foolish piece of superstition; it seeming very absurd to them to suppose the Deity should be pleased in, or served acceptably by the blood of beasts. And I confess that to

* Matt. xi. 23, 35. Heb. xi. 4.

* See Outram de Sacrif. p. 9.

the bare reason of mankind, unenlightened by the holy Scriptures, it might well look so. But now Christianity makes plain to us the reason and end of the institution of sacrifices from the beginning.

Man had by sin forfeited his life, his soul, into the hand of God's avenging justice. God had given unto man the promise of a Saviour, and a covenant of life, pardon and salvation. To obtain this for us the Son of God was to take our nature in his appointed time, and therein die a sacrifice for sin, and make his soul an offering by the shedding his precious blood. Now as typical hereof and to direct the eyes and faith of mankind to the great sacrifice in the death of their Saviour, God instituted to Adam and to his posterity until the time of the death of Christ the worshipping him by sacrifices; being the offering of the lives and blood of some beasts to him, in a solemn and religious manner directed by him.

Accordingly we may be sure that Adam practised himself, and also instructed his children in the mode of worshipping God by sacrifice, and in the meaning thereof. Whence it was that Abel offered his excellent sacrifice: he exercised faith in the great sacrifice of his Saviour, which was to take away sin; he looked to the great sacrifice of atonement in the sense of man's sin and apostacy from God: he humbled himself before his judge, deprecated divine wrath, and implored forgiveness, by faith in the promised Saviour.

Certainly Abel's faith, celebrated by the Apostle, had this respect to God's institution, and to the promise of a Redeemer,

who in the typical reference of these first sacrifices was "the Lamb slain from the foundation of the world," Rev. xiii. 8. It is the first figure left on record of Christ's death, and of the infinite pleasure that God hath therein.

I pass over Enoch's translation, and Noah's preservation, and come to the third instance,

III. In the covenant and promises of God given unto Abraham. On this I shall enlarge a little. Abraham was a typical head of God's church and covenant people: Christ is the true head. To Abraham and to his seed were the promises made, so are the promises of the eternal inheritance to the elect in Christ. In Abraham were the two dispensations of the covenant of grace shadowed out, the legal and the evangelical. See Gal. iv. 22, 25. Moreover, Abraham's illustrious submissions to the will of God, and the glorious instances of his entire and absolute obedience thereunto, may be esteemed very bright figures of the perfect obedience of our Lord Jesus, both active and passive. His offering up his Isaac at God's call is a kind of figure of the Father's not sparing his only begotten Son, but delivering him up for us all. And his prevailing intercessions for others, is no obscure shadow of the efficacious mediation of Christ. To be particular,

1. Very famous is the promise and blessing given to Abraham, and three times over repeated to him. Gen. xii. 3. "In thee shall all the families of the earth be blessed." xviii. 18. "All the nations of the earth shall be blessed in him." xxii. 18. "And in thy seed shall all the nations of the earth be blessed." Verily there

is some mighty blessing contained in these words; of universal and everlasting extent, not only to the natural seed and posterity of Abraham, but to all people and languages under heaven; to be obtained for them and derived to them by this promised seed. The apostle to the Galatians gives us the true interpretation and only fulfilment of this promise. Gal. iii. 7, 8, 9, 14, 16. "The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—To Abraham and his seed were the promises made, He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The sum and substance of the Gospel was thus preached to Abraham in a very few words. Christ is the grand blessing to the world: all the families of the earth that are blessed by God are blessed in him; all that believe in him are blessed, of whatever families of the earth they be; the Messiah was to come from Abraham's loins, as Christ did, the common Saviour and highest blessing of lost sinners. Acts iii. 25. "Unto you God having raised up his Son Jesus, hath sent him to bless you, by turning you every one from his iniquity."

Christ is this singular, eminent, and particular seed promised to Abraham, the author of all blessings (the author of eternal salvation) to mankind.

2. The great rite and sacrament of circumcision which God gave to Abraham and his seed, the sign and seal of "his covenant in their flesh;" Gen. xvii. 10, 11.

contained in it much gospel mystery. It is called, "the covenant of circumcision," Acts vii. 8. and "a seal of the righteousness of faith." Rom. iv. 11. And we are said upon our believing in Christ, "to be circumcised with the circumcision made without hands, in putting off the sins of the flesh by the circumcision of Christ." Col. ii. 11. By all which it appears that this great article in the Jewish religion had a singular aspect on Christ, and accomplishment in him.

"The covenant of circumcision," and "my covenant in your flesh:" It is a sacramental phrase,* the sign for the thing signified; as the lamb was called the Passover, and as the bread and wine are called the body of Christ: so circumcision was called the covenant, i. e. the instituted memorial of it. Thus Christ was given for a covenant to the people; Isa. xlix. 8. And this was sealed to Abraham in circumcision, "that God would give him a blessed seed," even Christ.

Circumcision indeed looked to a Church-seed, a believing seed, but it seems ordained primarily with an eye unto the promised seed that should proceed from the loins of Abraham. And some give this particular reason why it was peculiar to the males, from the respect it bare to Christ's blood. "It was a bloody ordinance, and one kind of instance (says Mr. Henry) how that "all things by the law were purged with blood." Heb. ix. 22. Surely it was a sort of "the blood of the covenant which the Lord made with that people."

* The learned Mr. Samuel Mather, on the Figures and Types of the Old Testament.

It was (as baptism now is)* a sacrament of initiation into the covenant of grace: a sign to represent, and a seal to ratify and confirm, the bonds and blessings of it. It held forth the sufferings of Christ, whose blood began to be shed in his circumcision. He "bare our sorrows" even from his cradle in his holy flesh: for as he "knew no sin," so he needed not to have been circumcised, but as he "was made sin, and under the law for us." Circumcision shadowed forth the spotless and glorious righteousness of the promised seed: his personal purity and holiness and the spirituality and sanctity of his laws: that the sinner must be holy and spiritual like him in heart and life, and by faith in him stand holy and as without sin in the sight of God.

As, therefore, we now are "buried with Christ in Baptism," so they of old were mystically ingrafted into him by circumcision: and in the baptism of our children we are complete in Christ, even as the Jews were by the extent of God's covenant unto their children, in the federal rite of circumcision.

There are moreover some other illustrious figures of Christ, that belong unto the story of Abraham.

3. One is the famous character of Melchizedec, and his blessing Abraham upon his return from the slaughter of the kings. We have the story written by Moses, Gen. xiv. 18—20. And the apostle expounds it for us concerning Christ, Heb. v. 6. 10. and vi. 20. and, again, throughout the whole seventh chapter of that epistle,

where the apostle opens at large and applies to Christ the Psalmist's words, in Psalm cx. "Thou art a priest for ever after the order of Melchizedec.

Who this Melchizedec was we know not, and therefore is it hidden from us, that he might be the more illustrious a type of Christ: for being introduced "without father, without mother, without beginning of days or end of life, he was made like the Son of God," of whom it is said, "And who shall declare his generation?"

Melchizedec was king of Salem, so Christ is the Prince of peace. Melchizedec was both king and priest together, and so is Christ unto his church for ever. Christ abideth a priest continually, as of Melchizedec it is witnessed that he liveth: Heb. vii. 8. i. e. The Scripture speaks only of his living and nothing of his death; as if he had lived for ever, and were like Christ, a priest for ever, "after the power of an endless life."

This Melchizedec brought forth bread and wine unto Abraham, as Christ has left the* same memorial of himself to his church, to represent the spiritual provision of strength and comfort laid up for us in the covenant of grace, for our refreshment in our spiritual warfare and conflicts. Melchizedec appears in this act, and in his office, greater than Abraham, for he received tithes from him, and blessed him in the name of the Most High God; "and without all contradiction (says the apostle) the less is blessed of the greater: yea Levi also, and the Aaronical priesthood itself,

* Mather on the Figures and Types.

* Mr. Henry.

paid tithes to this Melchizedec in the loins of Abraham. Hebrews vii. 7. 9. Agreeably you know to whom it was said, "Art thou greater than our father Abraham?" and who it was that said of himself, "Before Abraham was, I am." As Melchizedec blessed Abraham, so God has sent his Son Jesus to bless us, and whom he blesseth are blessed indeed. Melchizedec blessed God for Abraham, so Christ is the Mediator both of our prayers and praises, to offer up ours and his own for us. Abraham gave the tithes of all his spoil to Melchizedec, which homage and acknowledgment is due from us to Christ, whose we are and all that we have.

In this blessing of Abraham by Melchizedec, all believers are virtually blessed by Jesus Christ; (says the devout Mr. Burkit.) For Melchizedec represented Christ in what he did, and Abraham represented all his believing spiritual seed in his receiving the blessing. And truly it looks as if our tithes were the proportion due still to Christ out of our estates under the Gospel; because Abraham paid it to Christ, in him who was so great a type of him, so long before the days of Moses. For therefore the tithe is not to be reckoned to belong to the ceremonial law, or to be only of the Levitical obligation and antiquity; for though Moses required it, as he did circumcision also, yet neither of them were originally of Moses, but of the fathers. John vii. 22.

To conclude, Melchizedec as a priest had no predecessor nor successor, so neither is the glorious priesthood of Christ derived from or transmitted unto any, but it is an unchangeable priest-

hood. Now consider how great this man was!—but why?—even because he was the representative of him who is the king and priest of his church.

4. The other figure and type of Christ in the history of Abraham, is his offering up his Son, his only Son Isaac, whom he loved, at the command of God, Gen. xxii. Isaac was the promised and blessed seed, the chosen of God, and the darling of his Father: Abraham was bid to offer him up with his own hands in sacrifice. So God "spared not his only-begotten Son, but delivered him up for us all." The wood for the fire was laid on Isaac to bear, as a figure of Christ's bearing his cross. Isaac was the Lamb for the burnt-offering: Christ is the Lamb of God whose blood was shed for us, as of a Lamb without blemish and without spot. God freely gave his Son to die for us, the Son of God freely laid down his own life, he made it his own act: so obedient and innocent, Isaac seems to have submitted freely to his father, in the offering of himself; without objecting against the will of God, without any struggling or resistance, without any attempt to escape. Isaac was bound however for the altar, and laid upon it, so Christ was bound in order to his death. Moreover, in the very mountains of Moriah where Isaac was offered, the temple, which was the place of sacrifices, was afterward built: see 2 Chron. iii. 1. And here was mount Calvary where Christ was crucified. At last Isaac was released by the angel's voice from heaven, and a ram provided by the hand of heaven, and presented there) was offered in his stead; which ram was the figure of Christ sacrificed

in our place, and of the believer's discharge from death by his death. It might moreover signify, that the offering up that blessed seed lately promised, and typified by Isaac, should be* suspended till the fulness of time, and that in the mean while the sacrifices of beasts should be still accepted, as they had hitherto been; to be unto the church the pledges, of that great expiation which should one day be made by the death of Christ. In a word, the ram was a sacrifice of God's providing, and not man's: so the incarnation and death of Christ was the gracious and blessed provision of heaven for us, and not ours for ourselves; and should be to our surprise and joy, as it was to Abraham to hear the angel's words, and to see the ram fast in the thicket..

I pass over Jacob's ladder, and Joseph's sufferings and exaltation, and shall only lay before you,

IV. The blessing of Judah, from the dying lips of Jacob. Gen. xlix. 8. 10. "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee;—the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." From this prediction the Christian church has always proved against the Jews that the Messiah is come, that Jesus is he, and that we are not to look for another.

The name Judah signifies praise: his mother gave it him to express her thankfulness to God, but Providence had a further meaning

in it, because of the future honours and fame of that noble tribe; particularly the royal dignity its resting in it, and the Messiah's coming out of it. This was the praise of Judah. It was a numerous and warlike tribe; for courage and valour, conquest and victory, likened to a lion: and you know who it is that is called, "the Lion of the tribe of Judah;" even our victorious, risen, ascended and reigning Jesus. Rev. v. 5.

But the most eminent prophecy is in the tenth verse; "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The Jews have been as much confounded by the interpretation and application of this prophecy to the person and time of our Saviour, as almost by any one in the Old Testament. They generally own that by Shiloh is meant the Messiah. So the Talmudists, Cairites, Cabbalists, Targum, Onkelos, and others do agree, as Monsieur Basnage proves. The various interpretations given of this mysterious word do all agree to the Messiah. Some read Shiloh—him that is *Sent*; a well known name of Christ: others read it—his *Son*, or *Seed*; others, the *Peaceable*, the *Prosperous*, *August*, *Renowned*. The Messiah, or Christ, is all these in a way of eminence.

Judah by this prophecy was to have the sceptre, and the lawgiver was to be of him, till about the time of the coming of Christ it should lose this honour and pre-eminence above the other tribes; while at the same time the Gentile nations should be called.

* So Mr. Mede, Dr. Patrick, and Mr. Henry.

The word *schevet*, which we read *sceptre*, might also be translated *tribe*. Moses several times uses the word in this sense, and Mr. Basnage thinks him the best interpreter of himself. The sense then would be—Judah shall remain a tribe until Shiloh come. Now if this be the true reading it was wonderfully fulfilled, as every child knows. For the kingdom of Judah were not captivated and lost with the ten tribes of Israel, who broke off under Jeroboam from the house of David, and were carried away by Salmanasser, and we scarce know what became of them unto this day. But Judah continued a kingdom about a hundred years after, and then was carried captive to Babylon, where the poor tribe was in a manner preserved entire, and after seventy years, as many as would returned and rebuilt Jerusalem, under the favour of Cyrus and other Persian emperors; and in time it revived again into a kind of kingdom, and gave the name of Judea to the land of Israel, and so continued to the coming of Christ: for the little tribe of Benjamin, the remains of Levi, and some few poor families of some other tribes, were in a manner incorporated into, and lost in this of Judah. But soon after the death of Christ, came on the destruction of Jerusalem, and the dispersion of the tribe of Judah, and these remains of that woeful people are dissipated through the earth, no more a distinct tribe; their genealogies are lost and confounded; there is not a family, no not the house of David, that know certainly or can prove their line of descent.

But let us read the word *schevet*, *rod*; and the question is, what kind of rod is here meant? The

Jews perversely say, in spite of the scope of the whole blessing here given, it is the rod of correction: which they are indeed under in the utmost emphasis of the word. But this interpretation does the utmost violence to the context, which speaks altogether of Judah's pre-eminence, honour, superiority, plenty, felicity, majesty, victory, and empire. This therefore ought to determine the sense for us, that it is the rod of dignity and government that is here meant, which is to say, a sceptre; the "strong rod of them that bare rule." Ezek. xix. 11.

The LXX therefore read it "Ἀρχων, the ruler; of whose authority and dignity, the rod, staff, and sceptre is the ensign. Amos i. 5. "Him that holdeth the sceptre:" i. e. the king or chief ruler. Very justly therefore do we translate it *sceptre*, and the prophecy was that Judah should hold it.

The other word *Mechokek*, which we translate *lawgiver*, signifies, (as Bishop Patrick observes, both from the Scripture and Jewish use of the word) a power and government inferior to the royal dignity; governors dependant on and deriving from another that is supreme; such as after the captivity were set over the Jews by the kings of Persia, and afterward by the Roman empire.

From the days of David, to the Babylonish captivity, Judah had properly the sceptre, or royal power: and after their return from Babylon, to the days of our Saviour, and a few years after, they had a government and governors among them; and generally, before our Saviour's time, the governor in chief was of themselves; and the government

was mostly Jewish, the great council, or Sanhedrim, having great power and authority unquestionably lodged in them. At the birth of Christ the Romans had the sovereignty over them, and the poor remains of power and dignity were departing apace from Judah.

Mr. Basnage thinks we have been too much dazzled with the word sceptre, as if it must necessarily imply a proper regal authority. This (he thinks) has run Christian Expositors into inextricable labyrinths; inasmuch as there were no kings of Judah from Moses to David; so neither any from the captivity in Babylon to the last destruction of Jerusalem. So that the proper sceptre of regal authority began 600 years after the oracle of Jacob, continued but about 500 years, and ended 500 before Christ; and so in no wise seems to answer the prophecy.

By sceptre therefore he would have us to understand only a high degree of pre-eminence, which was the portion of Judah when it did not hold the regal sceptre. Judah excelled the other tribes in numbers and in valour. When the government was aristocratical, Judah had the first part, and marched at the head of the tribes. When it was monarchical, the kings were chiefly of this tribe, yea in a constant succession they were so from the time of David. And when the council, or sanhedrim, governed, Judah was the tribe in being, and Jerusalem the seat of the government. Thus in all respects it had the pre-eminence.

But now the last destruction of Jerusalem has confounded this tribe of Judah, and scattered them through the earth. It has

only this shadow of pre-eminence left, that in its dispersion it is preserved a distinct body among the nations, here a person, and there a family or two, but uncertain for the most part, whether they belong to Levi, to Benjamin, or to Judah. The sceptre subsists no where, nor has it been any where for more than sixteen whole centuries past. Judah is a vagabond and fugitive: the sceptre is departed, not by an interruption of seventy years as before, but through a duration of 1700 years.

All this proves that Shiloh is come, and points unto our Lord Jesus as the blessed person so called, upon whose death the dispersion of Judah followed, as he with tears foretold and threatened. And unto him we have seen the "gathering of the people" to be; and we ourselves (among the Gentile nations) are a part of the happy instance and proof of it. Mr. Mede therefore judges, that this prophecy was not fulfilled till the time of the destruction of the Jewish state by Titus, which he thinks agrees to the letter of our Saviour's words, Matt. xxiv. 14. "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end (scil. of the Jewish state) come."

Thus dying Jacob at a great distance saw Christ's day, and it was his great comfort and support on his death-bed; as Mr. Henry says on the place. He foretels that the sceptre should come into the tribe of Judah, that Shiloh the promised seed should be of it; that in Judah a government of its own should continue till the coming of the Messiah; long after the kingdom of Israel or the

ten tribes had ceased, without any revival. And so it was: our Lord came of Judah, the praise of all his saints; to him belongs the sceptre, and he is the law-giver. In the day when the Jews rejected him, they confessed the sceptre departed from themselves: "We have no king but Cæsar," said they to Pilate, and again, "It is not lawful for us to put any man to death." See John xviii. 31, and xix. 15.

On these grounds we say then that our Lord Jesus is the Christ, the promised Shiloh; just about whose time on earth the sceptre departed from Judah, and upon their dispersion the nations were converted to Christ, and taken into his church; which is the kingdom of God in the world. Gen. xlix. 18. "I have waited for thy salvation, O Lord."

Thus I have given a specimen out of the writings of Moses, in his first book which is called Genesis, by which we may see how much he wrote of Christ; and that if we believe his writings we must needs believe in Christ, that he is the true Messiah, and the Saviour of men.

The time would fail me should I now look into the other books of Moses, to interpret what he there writes concerning Christ. The deliverance of the Jewish church out of Egypt, was a great and singular type of the redemption of souls from the more cruel and miserable servitude of sin and satan: the paschal lamb was an eminent figure of the Son and Lamb of God slain for us; our sacrificed Saviour: the manna from heaven was a figure of Him the true Bread, and bread of life: the water from the smitten rock which followed the thirsty camp of Israel and satisfied them, was

a figure of the overflowing and ever-flowing refreshments and consolations for every famishing and thirsty soul from a smitten Saviour: the Levitical tabernacle; Priesthood, sacrifices; ceremonial uncleannesses and cleansings; were full of spiritual mystery pointing to Christ, his natures, offices, sacrifice and benefits: and finally, the Mosaical festivals and solemnities; the day of atonement, the feast of Pentecost and tabernacles, trumpets and new moons, the sabbatical year and the Jubilee, did in many respects refer to him: according to that of the apostle to the Galatians, "the law was a school-master to bring us to Christ."

But I shall not enter into any of these particulars: I speak in the presence of them that need it not, and to a master in Israel that happily knows these things; who having been a disciple of Moses from his infancy, appears now among us openly to profess himself a disciple of Jesus; because he finds that Moses and the prophets of a truth wrote of him, and that their writings are fulfilled in him; and that therefore he must be and is "that prophet which should come into the world."

Sir, we thank God for the illumination he has given you, and your professed subjection this day unto the Gospel of Christ. We rejoice and give glory to God in your conversion from Judaism to Christianity. You come not to Jesus by night, as Nicodemus a master in Israel once did under some good convictions, but still in darkness and fears: you come to Christ in open day, and to his baptism in this conspicuous place, and with a full persuasion of the verity of the Christian doctrines,

and with a full purpose of heart, by the grace of Christ, to walk in all his blessed laws and ordinances all the days of your life; entirely placing your trust and hope in him for salvation. We also are assembled this day in solemn and awful form to receive your open profession of his name, and bid you welcome (so far as in us lies) unto his blessed feet and saving arms.

And now what words more apposite and awful can I direct unto you on this occasion, than those of our Lord unto Nicodemus? John iii. 3. 5, "Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God: except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

Give me leave to explain and press those words upon you, as bringing you the most pertinent direction, and proper exhortation, and receive them as from the mouth of Christ unto you upon your present coming to him.

Some of our learned Christian doctors* tell us that the phrase *γεννηθῆναι ἄνωθεν*, *born again*, denotes no more than becoming a proselyte of Christ; and, consequently, the confessing him publicly in his appointed way. And then, *γεννηθῆναι ἐκ ὕδατος*, *born of water*, means only being received as a proselyte to Christ by baptism. The proselytes among the Jews were initiated by washing, or baptism, and it was a kind of putting off all their former relations, kindred and consanguinity, and so being, as it were, new born. Our Saviour therefore wonders (say some) that Nicodemus,

a master in Israel, should not understand this mode and form of speech, "you must be born again." For as a heathen proselyted to the Jewish religion, did in a manner like Abraham leave his country and father's house, his brethren and sisters, in renouncing their idolatries; so a Jew, becoming a Christian proselyte, forsakes his Jewish principles, customs and communion, and comes over entirely into a new dispensation, a new worship, doctrine and way of salvation.

But this interpretation, though it looks ingenious and has a face of learning, does by no means come up to the sense, and life, and power, of our Saviour's words. You must understand him to mean nothing else than a divine celestial birth, a blessed regeneration, a heavenly renovation passing on the soul from the power of the Holy Ghost. This new birth is the thing signified, represented and sealed by baptism, and is the soul and substance of that sacred ceremony: * for the grace of the Holy Spirit in purifying the soul, is fitly represented by the washing with water. See Isaiah xlv. 3. Ezek. xxxvi. 25.

So then to be born of water and of the spirit means a soul renewed by the power of the Holy Ghost, working and cleansing like water. Accordingly we read, Titus iii. 1. of "the washing of regeneration, and the renewing of the Holy Ghost." Which means the same with 1 Pet. i. 2. "The sanctification of the spirit unto obedience:" in short, he that will enter into the state of the Gospel must be baptized,

* See Dr. Hammond in loc.

* See Pool's annot. in loc. and the learned Stephen Charnock.

and he that enters into a state of grace is regenerated.*

There must be a change from nature to grace, or else no change of principles or profession will save a man. Nicodemus may own and confess Christ, and submit to him from a real conviction in his conscience that he is the great teacher and Messiah come from God; and so a Jew may receive the baptism of Christ: but if a regenerating change does not pass upon his soul, producing a new heart and life, his baptism will not save him. The answer of a good conscience toward God is all in all in a proselyte coming to baptism.

Nicodemus† was no doubt one of those that expected the kingdom of the Messiah, and was "looking for redemption in Israel;" and it may be, he came early to Christ (says one) to secure a place for himself in the expected temporal reign and kingdom of the Messiah. But our Lord surprises him by telling him that his kingdom was a spiritual, and if any man would share in the benefits and advantages thereof, it must be by a change wrought in his spirit: a new nature must be given him, he must become a "new creature," a "new man:" new principles, new affections, new aims must govern in him, and produce a new, holy, heavenly and divine life. The pharisees placed their religion in an external purity, and in outward performances; but Christ requires internal sanctity, and heart purity: Psalm li. 5. 10. "Behold thou desirest truth in the inward part: create

in me a clean heart, O God, and renew a right spirit within me."

The learned Mr. Charnock excellently paraphrases on our Lord's words to Nicodemus, after this manner: "You must become a new man if you come to me: away with your old notions and pharisaical pride: deny your honour, credit, and worldly interest, and confess me openly before the world: a legal frame, and a pharisaical righteousness, will never advance you to or in my kingdom: "Think not to say within yourself, I am a Son of Abraham:" you must become "a Son of God by grace and sanctification."

I thought it proper thus to enlarge on and illustrate our blessed Saviour's words to a master of Israel, upon his coming to him. I have done it in the best words of our Christian expositors, as I could hastily collect them. And now I leave them with you that have been a rabbin, and pray you to apply them unto yourself in this single serious enquiry,—Am I born again? has a new birth passed on me? Am I a new creature? What have I experienced of a work of grace begun and carrying on in my soul?

Believe me, Sir, our Christian baptism is a great solemnity in our holy religion! it is a very reverend and holy ordinance; supposes you in a state of grace, and calls for a very gracious frame.

It is easy for you to receive a place in the visible church and kingdom of the Messiah, but within it there is an invisible state of grace and salvation; Are you in that?

Is your heart right with God

* Clark's annot.

† Mr. Henry in loc.

this day? Are you upright in the sight of God, who searches your heart, in this dedication of yourself unto him? What signifies baptism without this? Be sure that you have no by-ends, no sinister and corrupt views, no worldly advantages, in what you do this day. God forbid, that these should act you. We hope, we believe they do not: you have solemnly professed that they do not.

We cannot be content with your good profession; we seek your saving conversion to eternal salvation. Is there a change in your heart as well as in your principles? You renounce your Jewish infidelity, do you renounce also all sin, every evil way? Is your desire true and fervent after inward grace and holiness? and is your purpose and resolution firm, by the help of God, to endeavour after that holy heavenly life which the Gospel requires, in conformity to the example and life of the blessed Jesus?

If it be thus, then admire and adore the distinguished grace of God unto you! Blindness has happened to Israel, but blessed are your eyes for you see! The grace is sovereign and free which has touched you, while your dear nation yet remain hardened. O had they known, they would not have crucified the Lord of glory!—and yet they will not know him, though they have borne so long the curse your fathers imprecated on you when they rejected him before Pilate.

We look for the happy day of the conversion of the Jews, and of Israel's salvation; we daily and earnestly pray for it with great desire; we wait for it with a holy impatience; it will be life

from the dead to the Christian world:—What hinders it? You may read 2 Cor. iii. 14, 15, 16. “Even unto this day when Moses is read the veil is upon their heart; nevertheless, when it shall turn to the Lord, the veil shall be taken away: Now the Lord is that spirit, and where the spirit of the Lord is there is liberty.” There is a veil of spiritual blindness upon the Jewish nation judicially laid on them for their rejecting Christ. This hinders them from seeing in the reading of the Old Testament, how Moses and the prophets wrote of him. But the day is coming when God will open their eyes to see this, and then they will immediately relent, and “look unto him whom they have pierced.” The blessed and Holy Spirit of grace will fall upon them, enlighten, convince, convert them; and free them from their present prejudices. The Son of God will make them free, and they shall be free indeed.

If you, Sir, are freed from the prejudices of your unhappy nation, once the most honoured and dignified upon earth, it is Christ has freed you, give him the glory. I salute you this day as Philip did Nathanael: John i. 45. “We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth. You believe, and are going to him. O may the all-seeing Lord say of you, and to you, as he sees you coming,—“Behold an Israelite indeed, in whom is no guile.”

He, I trust, has seen you in your secret solemn consecration of yourself to him. Now do it again in the presence of us all, and say to our gracious Saviour, —“Rabbi, thou art the Son of God, thou art the King of Israel.”

THOUGHTS ON THE SCRIPTURAL EXPECTATIONS OF THE CHRISTIAN CHURCH.

[Continued from Vol. V. p. 146.]

Sect. 5. "The restitution of all things."—Acts iii. 21.

THE consistent interpretation of the passage in which this expression occurs, and the doctrinal views inculcated therein, will most readily be ascertained by a consideration of the original and appropriate usage of the word translated RESTITUTION (*ἀποκαταστασις*). The primary sense is that of a return to a former state, or a *re-establishment*, and its secondary is, consummation or perfection.

In speaking of the natural body it would imply what is termed *convalescence*, and it is especially used by the classical authors to signify the recovery of a dislocated or fractured limb.

With reference to the body politic, both the verb and noun are used by Polybius to signify the restoration of an original constitution or form of government, *ἀποκατεστησαν εἰς τὴν ἐξ ἀρχῆς καταστασιν τῆς πολιτείας* (Exc. Legat. 53).

In the motion of the heavenly bodies, the same expression would import the return of a planet to a given point in its orbit after a complete periodic revolution.

"The restitution of ALL THINGS," when spoken of in connection with the power and coming of Him "by whom all things were made," suggests the simple but awful consideration

of what "all things" were at first, what they afterwards became, and what, according to the sacred oracles, they are to be hereafter. Comprehensive as this outline may appear, it may be defined sufficiently for the present purpose by three passages of Scripture, containing together the whole compass of a subject, thus collectively represented by St. Peter.

On the sixth day of the creation, "God saw *every thing that he had made*, and, behold! it was *very good*," Gen. i. 31.

In the days of Noah "God looked upon the earth, and, behold! it was *corrupt*, for *all flesh* had corrupted his way upon the earth," Gen. vi. 12.

"The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," he confirms by the last "words of prophecy," saying, "Behold! I make *all things new*." Rev. xxi. 5.

St. Peter recognizes this threefold distinction with reference to one and the same material universe: in the concluding chapter of his second epistle we find,

1. "The heavens were of old and the earth," ver. 5.

2. "The heavens and the earth which are now," ver. 7.

3. "New heavens and a new earth," ver. 13.

The first "*perished*, being overflowed with water."

The second is "reserved unto fire," and is to be "dissolved."

The third is the subject of "promise" and of expectation.

The same word, "perish," applied by St. Peter to the first, is used by St. Paul with reference to the second, and qualified by his own explanation, gives the sense of "dissolved" in the language of St. Peter.

"They shall *perish* but thou remainest, and they all shall wax old as doth a garment, and as a vesture (περιβολαιον) shalt thou fold them up, and they shall be **CHANGED**; but thou art the same, and thy years shall not fail," Heb. i. 11, 12.

As the *perishing* of the "old world" was not its utter destruction, but a material alteration in its form, properties, and appearance; so, from analogy, as well as direct inference from the text, the *dissolution* of the present world may be expected to amount to no more than a very material alteration, or such as may be signified by a change of raiment; which, though it may denude for a time, does not essentially destroy the body, but may increase its comeliness and beauty.

Some analogy has ever been recognized between the two great works of God, creation and redemption; Jewish and Christian writers (since the time as supposed of Elias) have intimated the idea, that as the one was finished in seven days, the other will be accomplished in 7,000 years.—St. Peter admonishes the church that "one day is with the Lord as a thousand years, and a thousand years as one day," and as he

is there speaking of "the day of the Lord," "in which the heavens shall pass away," and "the earth also, and the works that are therein shall be burned up," is not this "*day of the Lord*" to be identified with **THE THOUSAND YEARS** six times specified by St. John, in six successive verses, where he saw "a new heaven and a new earth," and heard the word of regeneration, sublime as the creative fiat, saying unto him, "**IT IS DONE.**" This is the declaration of him, who says, "I am Alpha and Omega, the beginning and the end." It is his word, written for our instruction, on whom the *ends of the world* are come.—The last pages of the sacred volume are entitled to the same consideration as the first, and may be shewn by internal evidence to refer to a dispensation here below. Some have contended for a mere allegorical sense and interpretation of the fall of man and the corruption of nature, and they would be consistent in considering the recovery of man and the restitution of all things as an allegory also. How it has happened that so many pious and able men, convinced of the reality of the former on earth, should transfer the fulfilment of the latter beyond any sublunary state, it is not the province of the writer of these pages to explain, but it may be incumbent on him, differing as he does, *toto cælo*, from such interpretation, to give some reasons for that difference.

The word Restitution, if its sense has been justly defined, can have little or rather no reference to heaven, or the kingdom thereof, generally so called. The subject of prophecy is *that of prayer*, a kingdom to come, in which the will of God will be done *on earth* as it is in heaven. The three first chapters of the sacred record contain an history of the formation and corruption, and the three last may be considered as a prophecy of the reformation and restitution of all things. The former took place on earth, and therefore the latter may be expected to take place in a terrestrial state; but the inherent evidence of the prophecy seems plainly to declare it:—

1st, The establishment of the New Jerusalem is coincident with the downfall of the mystical Babylon, the same angel points out both. “One of the seven angels which had the seven vials full of the seven last plagues.” Rev. xx. 9. comp. xvii. 1. The angel appears to be the seventh, or last, because when the seventh vial is poured out the same voice is heard; saying, “*It is done,*” and thus the downfall of Babylon, and the descent of the Holy City from heaven, are synchronous; and *if* one takes place under a dispensation on earth, so also the other.

2nd, A new *earth* is an *earth* still, having its nations and kings, for “the nations of them which are saved shall walk in the light of it, and

the kings of the earth do bring their glory and honour into it.”

3d, It appears by ch. xx. 9. that *after* the expiration of the thousand years Gog and Magog “went up on the breadth of the earth, and compassed the camp of the saints about and the *Beloved City.*” If this be “that great City, the Holy Jerusalem,” a church state on earth must be intended by the last chapters of the Apocalypse, for how are Gog and Magog, or any other enemies *on earth*, to encompass the mansions of the blessed above?

Many other instances might be adduced to shew the inconsistency of placing the New Jerusalem state beyond the confines and existence of this terrestrial globe.

The immediate successors of the apostolic church uniformly coupled the restitution of all things with the triumphant state of the church on earth, whereas the abusers of this doctrine in subsequent times have generally been disposed to assert *their pre-eminence* during the present disordered state of things, and have appeared more desirous of reigning without Christ *over the earth*, in the present world, than of reigning with him *upon it* in the world to come.

The *Scriptural expectation* of the church, wholly orthodox on this subject, never did, and never can hold out any encouragement to pride or ambition, spiritual or temporal, it seeks not the honour which cometh from man, but participates “in

the earnest expectation of the creature waiting for the manifestation of the sons of God." "We know," says the Apostle, "that the whole creation groaneth and travaileth in pain together until now." And these agonies are not the pangs of dissolution but the struggles of life,— "Because the creature (or rather the creation) itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Compare Rom. viii. ver. 19—23. with the new song of the redeemed, the voice of angels, and the chorus of "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them;" Rev. v. 9—13. then read in connection Psalm cxlviii. and it will appear, how far the restitution of all things will constitute that REGENERATION, in which the Redeemer promised to his disciples that they should sit on thrones,—and of which in their intermediate state, they declare with joyful anticipation,— "We shall reign on the earth." Angels and saints before the throne of heaven, kings of the earth upon the earth, the sea and all that is therein, the redeemed and the regenerate, — "every creature, the whole creation," once "subjected to vanity in hope"— all are represented as rejoicing together in the accomplishment of the mystery of God; and this is "the mystery of his will," "that in the dispensation of the fulness of times, he

might gather together in one ALL THINGS in Christ, both which are in heaven and which are on earth," Eph. i. 10. and thus when the fulness of the times is come, the solemn declaration of the angel is made in the name of Him "who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be (prophetic) time no longer." But "in the days of the voice of the seventh Angel, when he shall begin (be about) to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets." "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of THIS WORLD are become the kingdoms of our Lord and of his Christ." Rev. x. 5, xi. 15, comp. Dan. xii. 7.

The restitution of all things is connected with the second advent, or rather mission, of Christ to the Jews. "He shall send Jesus which before was preached unto you, (of the house of Israel,) whom the heavens must receive until the times of restitution;" and thus saith the Saviour by Hosea, chap. v. 15. "I will go and return to my place till they acknowledge their offence,"— "and so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26.

"The heavens and the earth were finished, and all the host

of them, and on the seventh day God ended his work which he had made, and he RESTED on the seventh day," Genesis ii. 2; and as in the third chapter of the Hebrews, the apostle is discoursing of the several rests of God and his people, he draws a due analogy between the rest of creation, and that of redemption, and shews that they conterminate in the rest (Sabbatism) of the people of God:—when they will not harden their hearts as in the wilderness, and when they will enter into that rest which Joshua of old could not give them. The rejected state of Israel is spoken of in the language applied to the state of chaos, Jer. iv. 23. "I beheld the earth, it was *without form and void*, and the heavens and they had *no light*,"—but when "the captive exile hasteneth that he may be loosed," the Lord declares his purpose in the language of creation, saying, "That I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people," Isaiah li. 14—16. And thus again the restoration of Israel is spoken of in connection with, or under the figure of the new creation. Isaiah lxxv. 17. "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind, but be ye glad and rejoice in that which I create; for, behold I create Jerusalem a rejoicing and her people a joy." It might appear by this passage,

that the new heavens and earth are only a figurative expression for the restoration of Israel—but the same expressions in St. Peter are clearly to be taken in a literal sense. He says, "We look for new heavens and a new earth, according to his *promise*." The promise referred to may be found in a corresponding passage, where the new heavens are spoken of in comparison with, and apparently distinguished from the new Jerusalem church. "As the new heavens and the new earth which *I will make* shall remain before me, so shall your seed and your name remain." Isa. lxvi. 22. And this will be when "the Lord will come with fire and with his chariots, like a whirlwind," Isa. lxvi. 15. When "he cometh out of his place to punish the inhabitants of the world for their iniquity"—"he hath promised, saying, Yet once more I shake, not the earth only, but also heaven; and this, Yet *once more*, signifieth, the removing of those things that are made, that those things which cannot be shaken may remain." Heb. xii. 26. Haggai ii. 6, 7, 15. xxvi. 2.

The first Adam was "a figure of him that was to come," the second Adam, "the Lord from heaven." To the first was given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all the earth*." (Gen. i. 26.) This dominion, lost by transgression, is restored to "the Son of Man." (Ps. viii. 6.) "Thou madest

him to have dominion over the works of thy hands, thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name *in all the earth.*"

The comparison of this passage, as interpreted by St. Paul, Heb. ii. 6—8. with 1 Cor. xv. 22—28. manifestly proves the same to be the dominion of the second Adam, and not of the first, and in a kingdom yet to come *on the earth.*

"By one man sin entered into the world, and death by sin," and to Adam, he said, "Cursed is the ground for thy sake. Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken, so he drove out the man, lest he should take of the tree of life." But the first promise of the Spirit to the churches is, "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." This paradise will *then* be upon earth. For the tree of life, and the leaves are for the *healing of the nations.* And there shall be no more CURSE. (Revel. xxii. 2, 3.) Consequently, all the effects of sin will be done away, for "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for

the *former things are passed away.*" Rev. xxi. 4.

"The Son of God was manifested to destroy the works of the devil." Satan was the author of all evil. He was permitted to enter the first paradise, but will never gain admission into the second. For he is shut up till the thousand years are fulfilled, and when loosed, at their expiration, he is foiled in his last attempt against the camp of the saints, and is cast into the lake of fire. (Rev. xx.)

The church is "God's husbandry, God's building." The Lord God planted a garden in Eden, and there he put the man whom he had formed in his state of innocence. The second paradise will be "a city which hath foundations, whose builder and maker is God," to which the divine presence and communion will be restored, for "behold the tabernacle of God is with men, and he will dwell with them. And God himself shall be with them and be their God."

ALL were once perfect, and ALL must be at length RESTORED. BASILICUS.

ON THE LITERAL RESTORATION
OF THE JEWS TO THEIR OWN
LAND.

LETTER I.

To the Editors of the *Jewish Expositor.*

Gentlemen,

AMONG the various erroneous opinions of a religious nature which are widely pre-

valent in the present day, there is one which merits peculiar notice in the pages of the Jewish Expositor. The error to which I allude is, the denial of the national restoration of Israel to the land of their fathers in the latter ages of the world. When we look into the epistolary part of the New Testament, we discover that errors of the most pernicious nature, as well as most directly opposed to the plainest doctrines of our Lord and his apostles, were introduced into the church even during their time. One of the most remarkable of these heresies, and which we should have been apt to suppose had only to be stated in order to be consigned to universal reprobation and contempt, was that which denied the resurrection of the body: and yet, instead of its meeting with the reception which it so entirely merited, we find that it became necessary for the great apostle of the Gentiles to enter into a laboured argument, in refutation of this pernicious error, and in defence of that great and fundamental doctrine of the glorious gospel of God. In this instance, as in many others, we see a new illustration of the manifold wisdom of God in bringing good out of evil; for had not this heresy been introduced, we should have wanted one of the most sublime, as well as consolatory and instructive passages, of the apostolic writings, I mean the 15th chapter of the first Epistle to

the Corinthians. In this chapter the apostle not only, by a chain of victorious and unanswerable argument, refutes the opinion in question, but also unveils to us some of those beautiful analogies between the kingdoms of nature and grace, which it will be our delightful employment to contemplate hereafter, in the full effulgence of divine truth. He moreover discovers to us certain highly important and interesting particulars, respecting the order in which the dead shall rise, distinguishing the resurrection of the just from that of the unjust; and he lastly reveals to us, that there is a time coming, when even the mediatorial kingdom of Christ himself shall be swallowed up in a higher dispensation, wherein God shall be all and in all.

If it be asked how so pernicious an error, as the denial of the resurrection, came to be broached at all, we answer, that its origin may probably be traced to that *vain philosophy, and those oppositions of science falsely so called*, which the apostle Paul mentions in his epistle to the Colossians and Timothy. It is very likely that these heretics did not in express words deny the resurrection, but that they interpreted it in a figurative or mystical sense, as signifying the resurrection of the soul from spiritual death to spiritual life. Such, at least, we may conjecture to have been the gloss of Hymeneus and Philetus. These men, instead of taking their

lessons of divine wisdom implicitly from the Scriptures, borrowed from the heathen philosophers certain notions, falsely called refined, concerning the dignity of the human soul in its separate states, and the debasing nature of all material substances; and bringing minds full of this human system to the study of the Scriptures, they made the oracles of the living God bend to their preconceived opinions.

I suspect, that those Christians of the present day, who deny the national restoration of Israel, in opposition, and I may say in the very teeth, of almost numberless passages, which in the plainest and most unequivocal language predict this glorious event, are led astray by a similar spirit of false refinement to that which plunged Hymeneus and Philetus into the fearful heresy above-mentioned.—I am far, indeed, from thinking that the error of these moderns is at all comparable to the other in its pernicious effects upon the souls of men; but no mistakes in religion are innocuous, and the one in question not only tends greatly to relax the efforts of Christians in behalf of the ancient people of God, but also to shake the confidence of weak believers in that sure word of prophecy, which is a light shining in a dark place;* because on the hypothesis of these men the most unequivocal declarations of prophecy, no less so indeed

than those which assure us of the resurrection, are explained away, and, by a species of spiritual alchymy, made to signify something, as remote from the plain and obvious meaning, as was the resurrection taught by Hymeneus, from that glorious resuscitation of our mortal bodies in the likeness of the body of Christ, which is promised in the Gospel.

It is my purpose, in this paper, to give a brief review of different passages of the prophetic Scriptures which immediately bear upon this important point, and I hope to prove from them, that the resurrection of the body is not more clearly revealed to our faith in the New Testament Scriptures, than the national restoration of Israel in the Old.

In Gen. xii. 7, "God appeared unto Abram, and said, "Unto thy seed will I give this land."—In chap. xiii. 15, "All the land which thou seest, to thee will I give it, and to thy seed for ever." ver. 17. "Arise, walk through the land in the length of it and the breadth of it, for I will give it to thee."—Chap. xv. 7. "I am the Lord, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it;"—and ver. 18. "In the same day the Lord made a covenant with "Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Chap. xvii. 8. "And I will give unto thee and to thy seed after thee the land wherein

* 2 Pet. i. 19.

thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Premises, exactly similar in their import, were made to Isaac and to Jacob: and in the memorable vision which Jacob saw on his way to Padan-aram, the Lord assured him, Gen. xxviii. 15. "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done unto thee that which I have spoken to thee of." It seems plain, from the context, that in this gracious promise the Lord refers to the captivity of Jacob's seed and their ultimate restoration; and this will appear still more evident if we compare the passage with Jerem. xxx. 10, 11, and xxxi. 7—12. But I shall wave this argument for the present, and proceed to consider, the direct import of the promises made by the Lord to Abraham, taken in connection with the present state of his children according to the flesh. According to the Chronology of our most learned writers, about three thousand seven hundred and forty years have elapsed since the promise first made to Abram, that the land of Canaan should be given to him and his seed for ever. During these 3740 years it will be found, that the whole period, during which any part of the posterity of Abraham have possessed the promised land, has not exceeded 1481 years;

for from the entrance of Israel under Joshua into Canaan, till the destruction of Jerusalem by the Romans, are 1551 years, from which being subtracted the seventy years' captivity in Babylon, leaves precisely 1481. I need not also inform the reader, that the ten tribes, that is, the greater part of the nation of Israel, were carried captive into Assyria in the year 721 before Christ; so that this part of the seed of Abraham have possessed the land of promise only 730 years, out of the whole period of 3740 years.

If there is to be no national restoration of Israel to the land of their fathers, we may well ask what is become of the promises so often repeated, that God would give unto Abraham and his seed the land of Canaan for ever? Are we to suppose that, in this respect, there is to be a deviation from the general rule of the divine procedure as laid down by the apostle Paul, that "the gifts and calling of God are without repentance? Such a supposition would not only be contrary to all those general assurances of the divine faithfulness and veracity which are to be found in the Scriptures, but would be altogether inconsistent with many express promises to the posterity of Abraham, of their restoration to their own land in the latter days. Indeed, some of these promises seem to be expressed in language, as if particularly intended to nullify the unscriptural notion which it is the purpose of this paper

to refuse. Thus, in Lev. xxvi. after predicting in the clearest manner their captivity, and this in such terms as to make it evident that their dispersion by the Romans is chiefly intended, the Lord says, in ver. 40, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies"—"Then will I remember my covenant with Jacob, and also my covenant with Isaac and my covenant with Abraham will I remember, and I will remember the land." Now what was this covenant? Evidently that by which God promised to give them the land of Canaan: and if we would learn how God will, on the repentance of his people Israel in the latter days, remember this covenant, we must turn to another passage, wherein Moses, having shewn the curses that shall come upon them for their disobedience, thus continues the prophetic annunciation of their future fortunes.—Deut. xxx. 1. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I com-

mand thee this day, thou and thy children, with all thy heart and all thy soul; that then the Lord thy God will turn thy captivity and have compassion on thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee,"—"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good and multiply thee above thy fathers."

Either there is no certain meaning in language, or a national restoration to the land of Canaan is here predicted.—And it is quite undeniable, that the return of a small part of the nation from Babylon cannot have been the fulfilment of these promises, inasmuch as they were not then multiplied above their fathers, nor did they possess the whole land, but only a small part of it. Besides, the promises which follow, that God will circumcise their heart to love him with all their heart and all their soul, were then in no degree accomplished. It only remains, therefore, that we should conclude the restoration here predicted to be yet future, and awaiting the nation on their conversion to the faith of the Messiah.

Our opponents will here, perhaps, turn round upon us with an assertion, that admitting the restoration predicted by Moses to belong to the dispensation of the Messiah, it is yet inconsistent with the spiri-

tual nature of that dispensation to interpret it literally, and therefore that it must be understood in a figurative sense. We would reply by asking them, what they mean by a figurative restoration to a particular land or country? It is to us altogether unintelligible. It is easy for us to understand a spiritual or a figurative resurrection; but how to explain a figurative passage from America to England or *vice versa* we know not.—We moreover ask the persons, whether it be inconsistent with the spirituality of the dispensation of the Messiah, that Christians should possess private property in lands, houses, or money? Did not the apostle Peter say to Ananias, “*Whiles it (thy land) remained was it not thine own, and after it was sold was it not in thine own power?*”* But if individuals may under the gospel dispensation retain their property, giving alms of such things as they have, why may not a particular nation, which is composed only of an aggregate of individuals, be restored, upon faith and repentance, to an inheritance which they have lost in consequence of their unbelief and impenitence? But, lastly, we reply to the persons we are arguing against, that their scheme of a spiritual and figurative restoration of Israel to the land of their fathers, even if it were intelligible, is altogether destitute of evidence. It rests,

like the spiritual resurrection of Hymeneus and Philetus, solely upon their assertions. Now we must have evidence, and not assertion, before we can receive an hypothesis, which we deem not only contrary to the letter of numberless passages in the word of God, but to the general tenor and spirit of those prophecies which describe to us the nature and the transcendent glories of the kingdom of the Messiah in the age to come—and above all, which we think inconsistent with the faithfulness and veracity of Jehovah, the Lord God of Israel.

Should this paper find a place in your useful miscellany, I shall, D. V., pursue the subject in a future communication.

175 I am, &c.
C. W.

EXTRACT FROM THE LIFE OF
BISHOP WILSON.

The following is an extract from the interesting life of the late pious Bishop Wilson, lately published by the Rev. Mr. Stowell.

IN this year (1741) a Jew, who resided in the town of Douglas, professed a desire of embracing the Christian religion, and applied to the Rev. Philip Moore, chaplain of the town, to be admitted to the privilege of baptism. The application being laid before the Bishop, he wrote to Mr. Moore as follows:

* Acts v. 4.

Dec. 3, 1741.

“Mr. Moore,

“THOUGH charity will oblige us to hope well of men’s pretences till the contrary appears; yet, we ought to be very careful, where their and our own souls are concerned, to be very cautious how we receive proselytes.

“His reasons for his conversion must be very strictly enquired into. He must know very particularly what it is to be a Christian, and the obligations he must lay himself under; as ever he hopes for salvation by Jesus Christ. He must be made sensible of the danger he exposes himself to, in being an hypocrite in so solemn a change, and the scandal he will give to Christianity either by a change hereafter, or by leading an unchristian life, &c. &c.

“This will take some time to be done as it ought to be; and therefore, he ought to have patience; and he will have patience, if he be sincerely desirous to become a Christian. You would, therefore, do well to put into his hands some plain exposition of the church catechism, to be by him well considered: after that foundation shall be laid, I will, with you, examine him upon the chief articles of Christianity.

“This is a busy time, with me at least, so I can add no more, but commend him and you to the blessing of God, and the grace of our Lord Jesus Christ.

“THOMAS SODOR & MANN.”

This Jewish convert was

afterwards baptized; and lived for several years, in the town of Douglas, in a manner which testified the sincerity of his profession.

How earnestly Bishop Wilson prayed for the conversion of the Jews, appears from the following passage in his *Sacra Privata*: Rom. xi. 16.

“O God, the God of Abraham, look upon thine everlasting covenant (Gen. xvii. 7): cause the captivity of Judah and of Israel to return. They were thy people; O be thou their Saviour; that all who love Jerusalem and mourn for her, may rejoice with her (Isa. lxvi. 10.), for Jesus Christ, their Saviour and ours. Amen.”

This fervent prayer well deserves a place in the devotions of that Christian and honourable Society, which has been formed, within these few years, for the express purpose of converting the Jews. The Society may see, in the earnest supplications of this pious prelate, how much it was his heart’s desire and prayer to God for Israel that they might be saved.”

Their valuable institution may have been formed in answer to such supplications. The object of their institution cannot be too highly appreciated, if there be any just grounds for Bishop Wilson’s conjecture, that “God may make the Jews, when converted, the instruments of publishing the Gospel to all the nations of the world, amongst whom his providence hath al-

ready scattered them. This (says he) is a matter worthy of consideration, and seemed to the very learned Mr. Joseph Mede no improbable supposition."

REPLY OF REV. MR. HOLMES TO
REV. MR. FABER.

To the Editors of the *Jewish Expositor*.
Godstone, Jan. 10, 1821.

Gentlemen,

MY last work, the *Fulfilment Displayed*, published in one volume by Ogle, Duucan, and Co. is the only work in which I have professed to refute the general system of Mr. Faber. It was from references and proofs adduced in this work, I stated in my letter inserted in the *Expositor* for December last, that this gentleman had maintained four distinct explanations of the apocalyptic sea. Now it appears to me that Mr. Faber has never seen the *Fulfilment Displayed*; which he probably considers to be the same as the *Fulfilment Elucidated*, published by Hatchard in two volumes. Had he seen the former, I am very confident he would never have made representations in his letter, which I shall presently shew may be easily and totally disproved. The arguments contained in this Gentleman's letter may be classed under two general heads, viz.

I. Mr. Faber endeavours to shew, that his explanation of the sea is correct, by a reference to certain passages of scripture.

II. He charges me with erroneously asserting that he has supported four distinct meanings of the apocalyptic sea; and attempts to prove, that to all legitimate purposes, he has never maintained more than one.

I. The passages of scripture, by which Mr. Faber endeavours to shew that his explanation of the apocalyptic sea is correct, are the following: Rev. xvii. 1. 15. Luke xxi. 25. Jer. li. 27, 28. 42. Psalm lxxv. 7. Jude 13. Isaiah xvii. 13. Ezek. xxvi. 3. This Gentleman begins his argument with Rev. xvii. thus. "The sea, or the congeries of the many *waters*, I suppose, on the

authority of the angel in the apocalypse; to denote *peoples, and multitudes, and nations, and tongues*:" Mr. Faber here commences with a fundamental error. *Waters* may be applied, either to signify the sea, or the rivers: but if this term is exclusively applied to one of these collections of waters by St. John; we are bound to abide by the application of the prophet. Now it does not appear that the sea is ever called waters in the Revelation of St. John; but the rivers are so denominated. Thus under the third trumpet, Rev. viii. the great star fell upon the third part of the *rivers* and fountains of *waters*, i. e. upon the rivers and *their* fountains. In the latter part of this prediction it is said that many men died of the *waters* because they were made bitter. Here again *waters* clearly signify the *rivers* on which the star, called wormwood, fell. The third vial was poured upon the rivers and fountains of waters, that is, upon the rivers and *their* fountains; for we cannot suppose St. John to mean upon the rivers and the fountains of the *sea*. And in the next verse, Rev. xvi. 5, it is said, "I heard the *angel of the waters* say:" here the angel of the waters is plainly the angel, who in the preceding verse poured out his vial upon the rivers and fountains of waters. *Waters* and rivers are consequently used in Revelation as synonymous terms; and the *explanation, which the angel gives*; Rev. xvii. 15, *of the waters*, upon which the woman sat, is an *explanation of the symbolical rivers, and has no allusion whatever to the apocalyptic sea*.

On this erroneous foundation then, viz. on applying an explanation to the sea, which the angel has solely applied to the rivers, Mr. Faber has supposed the sea to denote peoples, and multitudes, and nations, and tongues. Let us now shew that he has erroneously super-added, to this incorrect explanation, the ideas of war, or revolution, or tumultuary restlessness.

I must first however premise, that the great difference between other commentators and myself in interpreting the meaning of a symbol is this. Other commentators take the meaning of a symbol from any inferior or even occa-

sional quality: I consider it absolutely necessary, that the meaning of a symbol should always be derived from its primary and permanent features, from those features in fact, which the symbol cannot lose without ceasing to be the same object. They of course are at liberty to vary their meaning as often as they can discover a distinct quality: thus they may derive opposite or different significations from the calmness and agitation, from the muddiness and transparency of the sea, or from its buoyant or destructive qualities; while I can never depart from the meaning once laid down, for the primary and permanent qualities are always to be found in the symbol. But although wherever the sea is mentioned without any reference to any particular quality, we are bound to take the meaning from its primary and permanent features; yet I readily concede, where the prophet lays a stress upon any particular quality, that that quality is to afford, or influence the signification. Now in the Revelation of St. John the sea, with two exceptions, is used as a symbol without any reference to agitation, calmness, muddiness, transparency, &c. Hence its meaning is to be derived from its tides and its saltness; features which are permanent, and distinguish it from rivers, &c. The sea of Rev. iv. however is described as a sea of glass like unto crystal; and of Rev. xv. as a sea of glass; in both these passages the word glass is in the adjective form in the Greek, and hence in both places the sea is the principal object, the real symbol; and its glassy or crystalline characters merely superadd the idea of glassy or crystalline transparency, and do not themselves give the meaning to the symbols. From the passages adduced by Mr. Faber, which I am about to examine, it will however appear that the prophet lays the stress on some particular quality of the sea, and not on the sea itself, and we shall hence be led to conclude that an explanation taken from passages in which some particular quality of the sea forms the prominent idea; cannot justly be considered as supplying the meaning, where the sea and not any particular quality of the sea is the symbolical object.

The first of these passages adduced by Mr. Faber is, "The sea and the waves roaring," Luke xxi. 25. Here our Lord means to describe the tumult and perplexity in which the world shall be involved previous to his second coming; and the stress is laid upon an inferior or perhaps occasional feature of the sea, viz. its roaring. The next passage is Jer. li. 27, 28. 42. In the 28th verse the prophet says: "Prepare against her the nations with the kings of the Medes," &c. v. 29, "to make the land of Babylon a desolation, without an inhabitant." And in 42 and 43, "the sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are a desolation," &c. Here the prophet is comparing *invading* and *destructive* armies to an *overflowing* and *desolating* sea; and the comparison of the former could not have been made with the latter, had the sea been described in its usual state as confined by its encircling shores. Hence the stress is here laid upon the occasionally *overflowing* character of the sea. The next passage is, "Which stillest the noise of the sea, the noise of the waves and the tumults of the people," Psalm lxxv. 7. The Psalmist is here comparing an *occasional* feature of the sea, viz. its noise, with tumultuousness, an *occasional* feature in the people. The next passage is: "Raging waves of the sea foaming out their own shame," Jude 13. Here the apostle is speaking of the sea when it is *raging solely*; and not like St. John, of the sea subject to every alternation of calmness, agitation, &c. And hence it is not the sea, but its restlessness and raging, which forms the point of comparison.—"The nations shall rush like the rushing of many waters," Isaiah xvii. 13. Whether the prophet meant by the term *waters* the sea or the rivers is immaterial, the comparison depends on the *rushing* of the sea, which is merely an *occasional feature*.—"Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth her waves to come up." Here again an *occasional feature* forms the similitude: an *invading* army is like an *overflowing* sea.

In all these passages, the sea in an

agitated or overflowing state, alone affords the comparison between it and nations involved in tumults and in wars. But St. John never informs us that the sea of the Apocalypse is a rushing, tumultuous, or overflowing sea; he uses it simply by itself, without any reference to inferior qualities, excepting in the two passages in which it is denominated glassy, i. e. lucid and transparent. As St. John has described the sea as glassy in two passages, had he intended to inform us that the Apocalyptic sea was "ever restless and agitated," he would (judging from analogy) have given us this information also, as the sacred writers did in the passages quoted by Mr. Faber, and considered above. But he nowhere tells us that the sea of the Apocalypse is restless and agitated; hence we must consider it to be subject to every alternation of calmness and tumultuousness, and must deduce its meaning, not from any peculiar feature, but from its primary and permanent qualities, viz. its tides, and its saltness; and these qualities render it a beautiful and appropriate emblem of the Sabbatical church. If Mr. Faber can prove that the literal sea is never calm and unruffled, if he can demonstrate that St. John declares the sea of the Apocalypse to be always restless and agitated; then, and not till then, may he superadd the idea of tumultuary restlessness to the erroneous basis on which he has erected the meaning of this symbol.

II. Mr. Faber charges me with improperly asserting that he has supported four distinct meanings of the Apocalyptic sea; and attempts to shew that, to all legitimate purposes, he has maintained but one.

His argument is as follows: "In the abstract, I deem the plain import of a symbol to be a *nation or nations in a state of tumult*: whence of course in the concrete, it will signify *any specific tumultuary nation or nations, of which a particular prophecy may happen to treat*." I am greatly surprised that Mr. Faber should assert that I have charged him with inconsistency, because he has given the meaning of a symbol in the abstract, and then has applied it in the concrete to a particular nation of which the prophet was treat-

ing. I have myself repeatedly done this, e. g. I have interpreted the sea to signify in the abstract the Sabbatical church; and in the concrete, I have applied it according as chronology and the minor symbols required, to the church before the rise of the great apostacy, to the Papal church, to the English church, and to the church in heaven. Had Mr. Faber referred to the *Fulfilment Displayed*, p. 36, he would have found that every allowance was made for a symbol taken either in the abstract or the concrete; and that my assertion, that he maintained four distinct explanations of the Apocalyptic sea, was founded on much more weighty considerations than any of this description. As this Gentleman has probably not got the *Fulfilment Displayed*, I shall quote the passage entire.

"Mr. Faber supposes the sea to be

1. Nations in a tumultuary or revolutionary state, vol. i. p. 92.
2. Same as earth, i. e. Roman empire, but probably in an agitated state, vol. i. p. 95.
3. War and tumults, vol. ii. p. 19.
4. Part of the Papal Roman empire, which was shortly to be convulsed by revolution, vol. ii. p. 157.
5. Turbulent times of Gothic invasion, vol. ii. p. 195.
6. A nation in a violent state of effervescence and revolution, vol. ii. p. 382.
7. The sea is perfectly synonymous with abyss, vol. iii. p. 139. and abyss signifies the pit of imposture, vol. ii. p. 32, Note. Of these explanations, Nos. 1, 2, 6. convey virtually the same meaning. 3. However, signifies *wars and tumults* abstractedly: otherwise the blazing mountain or Rome, must be cast into itself. No. 4. represents that part of the Roman empire, (to which Mr. Faber refers) not to be in a state of actual agitation, but only about to be convulsed, and as such, in a tranquil and calm state, the very opposite idea of the symbolical sea conveyed in Nos. 1, 2, and 6. To No. 5. I shall raise no objection, on the score of a different explanation, as the Roman empire in an *apostate* form, may be imagined to rise out of the tumults and confusion in which it was involved by the invasion of the German tribes.—Number 7, conveys an explanation of the sea at total variance with all the rest. Considering that Nos. 1, 2, 5, and 6,

support substantially the same signification, and that 3, 4, 7, are essentially different from them, and from each other; and four distinct explanations of the symbolical sea are maintained by Mr. Faber, admitting of four distinct interpretations of each prediction, wherein it occurs, and four distinct accomplishments." Fulfilment Displayed, p. 36.

Now of the above numbers 1, 2, 5, 6, No. 1. gives the meaning in the abstract, and Nos. 2, 5, 6, specifically apply the explanation in the concrete to particular nations, and yet I have considered these four passages to attribute the same virtual signification to the Apocalyptic sea. As far, therefore, as we can judge from these four numbers, Mr. Faber's declaration that I have charged him with having given four distinct meanings to the sea, simply because he has used it in the abstract and the concrete, is at total variance with the fact.

It will be perceived from the above extract from the Fulfilment Displayed, that my objection to Mr. Faber's explanation of the sea, No. 4, arises from his considering the sea in the passage referred to represent the Papal Roman empire, not as actually convulsed, but merely as shortly to be convulsed; and as such, in a state of tranquility and not of agitation. Here also, Mr. Faber has destroyed his favourite idea of agitation, which he considers as an essential characteristic of the sea, and hence has here given a distinct meaning from Nos. 1, 2, 5, 6; a meaning, however, which the reader will perceive has nothing to do with abstract or concrete. No. 3. will require more consideration.

My charge against Mr. Faber in No. 3. is, that he has there made the sea to signify "wars and tumults," destroying the very basis of his explanation of the sea, viz. that it means *nations* either in the abstract or the concrete. The passage from which this distinct meaning is taken is the following:—"By former ravages, the power of Rome had been greatly weakened, but by Genseric it was so completely broken, that in a little time it was utterly subverted. Hurlled from its base, and plunged like a huge blazing mountain into a *sea of wars and tumults.*" Faber, vol. ii. p. 19. Mr. Faber says that

the sea in the abstract signifies nations. In the concrete, he would here apply it to the Roman empire. But he calls the mountain also the Roman empire. Hence, according to these premises, the blazing mountain, or the Roman empire is cast into the sea or Roman empire in a state of wars and tumults. But as the Roman empire cannot be cast into itself, the sea, in this passage, cannot signify the Roman empire at all, but simply wars and tumults. Mr. Faber therefore destroys the primary idea he supposes to be conveyed by the symbolical sea, viz. nations, and substitutes the secondary in its place.

There is, however, another primary idea introduced in this passage; the blazing mountain or Roman empire is cast "into a sea of wars and tumults," or in other words, into a multitude of wars and tumults. He supposes the sea therefore in this passage to convey the primary idea of *multitude* instead of that of *nations*, which is a distinct meaning, and has no reference to nation either in the abstract or concrete.

The impropriety of this novel meaning will appear, by adopting it in the next sentence of the prediction:

"And the third part of the sea became blood;" which will be therefore,

"And the third part of a multitude of wars and tumults became blood."

Mr. Faber says, "As for the fourth of my pretended distinct explanations, in which I am described as saying, that the sea denotes the pit of imposture, I have simply to reply, that I never said any thing of the sort." Here again, Mr. Faber has erred, from not referring, I apprehend, to my last work. The juxta position of the passages from his commentary, referred to in the above extract from the Fulfilment Displayed, will shew that I am correct. In the first of these, Mr. Faber observes,

"It is not, as I have already observed, that I suppose there to be any difference in the meaning of the two terms *sea* and *abyss*; on the contrary, I believe them to be perfectly synonymous, &c." Vol. iii. p. 139.

And again, speaking of the pit or abyss, from which the Saracenic locusts arose, Mr. Faber says,

"To him, who proudly claims the

power of the keys of heaven and of hell, as the successor of St. Peter, a key is indeed given; but it is the key only of the pit of imposture," Vol. ii. p. 32, Note.*

From the last passage, it appears that Mr. Faber calls the pit of the abyss, Rev. ix. the pit of imposture; from the former, that the meanings of the sea and of the pit of the abyss, are perfectly synonymous. Hence, as things equal to the same are equal to each other, the sea, on Mr. Faber's principles, is the pit of imposture; and he might have explained it thus in every passage in which the symbol occurs. This also is a totally distinct meaning, and has nothing to do either with abstract or concrete.

Mr. Faber however observes, "I do not consider the pit of the abyss as a symbol, but rather as a part of the poetical machinery of the passage." If an author be permitted to consider any part of the prophecy to be mere poetical machinery, it will be no difficult matter by thus slurring over any symbol, which he does not understand, to make every prediction speak almost exactly what he pleases. But God has not given us any unmeaning or unnecessary symbols, and we are consequently not authorized to consider any part of the prophecy as mere poetical machinery.

Mr. Faber, speaking of me, says, "According to his (Mr. Holmes's) own idea of the sea, if he deems the sea or the abyss in this passage to be symbolical, the extraordinary purport of the prophecy will be that the Saracenic locusts should come out of the pit of the Sabbatical church of Christ." Mr. Faber would here insinuate, that I consider the sea and the abyss to be synonymous; the direct contrary of this is the case. I suppose the sea to signify the church, and if this Gentleman will turn to the Fulfilment Displayed, p. 40, he will find that the abyss, according to my ideas, is a *deep dry pit*, probably

the pit of hell, and denotes spiritual darkness and bondage. He has therefore conjured up a phantom of his own, when he would have the reader to believe that as my explanation of these symbols, the Saracenic locusts arose out of the Sabbatical church of Christ.

I have now answered every argument contained in Mr. Faber's letter. Whether I have failed or not in my novel explanation of the sea; will, I am happy to add, be decided by less partial judges than this Gentleman or myself. I may here be allowed, however, to observe, that my arguments remain at present wholly unanswered; that Mr. Faber's coadjutor, C. D. has not yet attempted to prove what he had boldly maintained, that I had departed as much from my own meanings of the symbols, as former commentators had from their's; nor has he hitherto replied to the arguments and queries contained in my letter inserted in the Expositor of December last. The world will now perceive that my explanation of the sea does not rest upon shallow foundations; and will hence, I trust, afford to the system maintained in my work an impartial examination.

I have now, I believe, in my replies to C. D. and Mr. Faber, answered every argument conveyed in the private letters of the latter to me, on my application of the sea to the church. The subject is probably nearly exhausted; but if any objection still remains, I trust that Mr. Faber will not hesitate from bringing it forwards. I have sacrificed my first work, the Fulfilment Elucidated, to the superior arrangement, and more powerful arguments by which my explanation of the prophecy is supported in the Fulfilment Displayed. To this work, therefore, I hope Mr. Faber will refer, or otherwise he may be contending in the dark, as he has evidently done in his letter to the Jewish Expositor. Should he honour me by his future correspondence while I shall feel it right to sift his arguments to the bottom, and place mine in the strongest light, I can assure him that he shall meet with every Christian urbanity and attention.

I am, Your's, &c,
I. I. HOLMES.

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* Mr. Faber does not refer to either of these passages, but quotes another in his letter, which I had not referred to, which affords strong reason for concluding that this Gentleman has never seen the Fulfilment Displayed.

EMBARKATION OF THE JEWS
FOR PALESTINE.

ADVICES from Odessa mention, that Jew emigrants *continue* to embark at that port for Palestine, where a colony of Israelites is forming, under a conviction that the advent of the Messiah is at hand, and they go to hold themselves in readiness to receive him.

New Testament which relate to this important subject, and to the events immediately connected with it. The judgment of apostate nations, the restoration of Israel, and the final establishment of the promised kingdom of the Messiah, &c. &c. By the Rev. Mr. Fry, Author of Lectures on the Romans.

Lately Published,

ANTIQUITIES of the Jews, carefully compiled from authentic sources, and their customs illustrated from modern travellers. By Wm. Brown, Minister of Eskdalemuir.

NOTICES OF PUBLICATIONS ON
JEWISH SUBJECTS.

THE following work has been announced as preparing for publication :—

THE Second Advent or Glorious Epiphany of our Lord and Saviour Jesus Christ, being an attempt to elucidate in chronological order, all the Prophecies both of the Old and

LETTERS from Palestine, descriptive of a Tour through Galilee and Judea, with some account of the Dead Sea, and the present state of Jerusalem. By — Jolliffe, Esq.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM
MR. J. F. VON MEIER.

Frankfort, Oct. 24, 1820.

Sir,

THE Association in this city for promoting Christianity amongst the Jews thrives in silence, though not supported by the public at large, and generally little understood. There is, however, a great stir and commotion among the children of Israel in the whole neighbourhood, and the Lord prepares really an open door. Lately, a Jew, sixty years old, learned in the Talmud, and a young Jewess, have been baptized here, both strangers. The

latter has become a maid-servant; the former, alias Bamberger, now Bergmann, (because the sermon upon the mount, Bergpredigt (had been so blessed to his soul) will be employed by us to promote Christianity among the Jews, who live in the country. Mr. Marc will tell you more of the work of the Lord, especially in the Duchy of Hesse Darmstadt.

There are already at this moment, numbers of well-intentioned persons, who are kept back from making their public profession, because they cannot leave their situations, without being exposed to the most

distressing penury. They are equally disclaimed by those they leave, and by those with whom they wish to unite; for by the senseless mass of nominal Christians, a baptized Jew is considered a despicable being. Some think he has renounced his God, and it is but too true, that not a few of them have given rise to such sentiments by the impurity of their motives, and by the breach of their baptismal vow. But a new period will generate new sentiments, in the same degree as living Christianity will increase among us Christians. And when the Jewish Christian church shall exist, and distinguish itself by purity, zeal in love, and the gifts of the Holy Spirit, the prejudices against the new converts will vanish away, a wall against apostacy will be raised, and this beginning of the return of Israel will be a source of blessing to the Gentile Christians. The second volume of the Old Testament published by me, consisting of fifty-two sheets, is now completed, (the Lord be praised,) and will be ready for sale in a fortnight.

I send this letter open to Mr. Marc, that he may be informed of its contents, and you will have the goodness to communicate to the Committee what you will think necessary. May the grace of Jesus Christ be with you and

Your affectionate,
J. F. VON MEIER.

To the Foreign Secretary.

EXTRACT OF A LETTER FROM
MR. J. D. MARC.

Frankfort, Oct. 28, 1820.

Dear Sir,

THE Committee of the Association in this place is now seriously engaged in laying hands to the work. The members have subscribed a Caroline annually, and we look forward to a numerous subscription. Some new members have joined the Committee. In the course of this week a circular letter will be printed and widely disseminated. It has been composed by Mr. Lix, and Mr. Von Meier has made some alterations and additions. Every member of the Diet here assembled, and of the Senate, will receive a copy of it, and important consequences may, by the Lord's blessing, be anticipated from its publication. When Mr. Lix communicated his composition to two respectable Jews, they both offered a contribution to the Association. Upon my earnest solicitation similar Associations have been established at Elberfeld and at Basle. And that the Rev. Mr. Nonne, Counsellor of the Consistory at Hildburghausen, in Saxony, is projecting an Institution of the same kind, you will see from the advertisement in a Newspaper here subjoined. Still more may be expected from the example given by Frankfort and Basle. At the baptism of Bergmann and the young Jewess, a numerous congregation, and many strangers who attended the fair were assembled. A pious emotion

pervaded the whole; and the service has certainly been a blessing to many. The collection made on that occasion, amounted to more than 100 guilders (upwards of £10.) whereby our funds have been increased. Mr. Bergmann will assist me in my work, and will chiefly devote himself to the Jews who live in the country. Notwithstanding his advanced age, he is still full of health and vigour, and zeal for the cause. The young baptized female is now servant in my house. Mr. and Mrs. Lix, myself and my wife, do what we can to promote the knowledge of Christ. The latter becomes more and more active in the work. As to myself, I continue in my endeavours for the glory of Christ among my brethren according to the flesh. But the outward impediments are many and strong. God will remove them, or he will strengthen the faith of them who are convinced of the truth. I go on sowing in tears. Who knows how soon it may please the Lord to bless me with a joyful harvest. Speaking of our Association, I forgot to mention that the plan of addressing the king of Prussia has been given up for a time, and that we shall for the present employ the means we have or may expect for the establishment of a school for the education and instruction of Jewish children.

Having in the beginning of the summer, paid a visit to *Filbel*, I felt compelled in my heart to return thither, and as

the Jews in the country are seldom to be found at home but on the sabbath, I chose that day for my excursion. I went with a friend who lives in the place into the synagogue, where I was soon surrounded by men and females. A travelling Jewish teacher would have entered upon a long and warm disputation with me, but none attended to him, while some of them testified their approbation of what I said by words or gestures. In the afternoon I went out on a visit to several Jews. They are in general still dry bones that want to be shaken more effectually.

Yet one of them goes every evening to the friend I mentioned, to read the New Testament with him. It is usual with me, whenever I find it practicable, to take a Christian friend with me, when I go out to speak with Jews, to shew them how they have to converse with them, and by what arguments they may convince them. In one place, *Burgel*, I found the Jews extremely ignorant. I left there ten copies of the Tract No. 34, to be distributed by the head of the Synagogue. This Tract has certainly made a great sensation among the Jews; it circulates almost throughout the whole south of Germany, and as far as we may judge, it will not remain without important success. The head of the Jewish school at ——— paid me a visit, and expressed himself in truly Christian sentiments. He told me that he laid great stress upon the in-

struction of the children in the prophets, and asked for five copies of them for the children of the poor in the school, and for one copy of the New Testament for himself; which were given to him. In Darmstadt the Jewish zealots began to persecute the small flock of converts, but it is said that they received an intimation from some persons belonging to the government to be quiet. Since that time the chief persecutor has applied to Mr. Goetz for the loan of some Tracts and one copy of the Prophets. I shall in a short time be able to ascertain these facts, as in a few days I intend to go to Darmstadt, to stop there and in the neighbourhood.

I request you to communicate to the Committee the following suggestions: 1, That the London Society would grant to our Association for the first year, a certain sum, to be immediately drawn for by Mr. Lix, in order that the Association may without delay be put into activity, and thereby bring itself into credit both here and in distant places.— 2, I would recommend the publication of a periodical work in Berlin, which I consider to be of great importance, whereby the public may be informed of the progress of our cause, and the interest in the conversion of the Jews be kept alive in Germany. 3, It would be very desirable that the Rev. Daniel Wilson's sermon (Report 1816) and other sermons of that kind be translated and published in German. There

are many evangelical ministers in Germany who do not see clear in the matter; wherefore it is of importance that the views of English divines be more generally known.

Mr. Lix has been informed that Professor Kraft having occasionally met with the Tract No. 26, was so delighted with it that he caused it to be circulated among all his students in Divinity, which has been attended with great blessing. May I be allowed to make a present of the Hebrew Testament to the library of this city? Pray favour us as early as possible with a letter.

Yours in the Lord,

J. D. MARC.

To the Foreign Secretary.

EXTRACT FROM A SAXON NEWSPAPER.

Oct. 7, 1820.

THAT Jews apply for baptism, to be more successful in their trade both in buying and selling, or to get rid of numberless provocations to which they are exposed is no rarity, and little worth rejoicing at. The case is more seldom that a respectable Jew from true conviction becomes a Christian. And that appears to be really the case with a man, well known in this country, and justly esteemed in the learned world. His name was formerly Joseph Bamberger, now Johan Jacob Bergmann. He was for a long time Jewish teacher in two places. At the time of the great Sanhedrin, at Paris, he laid before the Prince Primate

reflections respecting Judaism, which were examined by a Committee and printed. In the year 1817, Professor Paulus, at Heidelberg, republished these reflections in a work, containing some suggestions for the improvement of the state of the Jews, and gives him the following honourable testimony. "He is a Jewish teacher full of benevolence for his nation, of valuable talents, and well experienced in the writings and constitution of his people. He might be rendered more useful for the state and his people, and deserves the attention of the well intentioned among Jews and Christians. Wherever the knowledge of Jewish laws, rites, and opinions, is desirable in the legislature, or for the purpose of particular edicts, he would be usefully employed by governments. Now this Joseph Bamberg writes from Frankfort under Oct. 2, as follows: "In hope that you feel warmly interested in the salvation of one, who has for a long time gone astray, I now inform you that God's mercy has brought me hither four months ago. Through his mysterious leadings I got acquainted with the Missionary of the London Society for promoting Christianity amongst the Jews, who resides here: and by his instruction, example, and power of conviction, I was led so near the fountain head of life and comfort, that I requested the Rev. Mr. Stein to give me more explicit instruction into Christianity, with which he also com-

plied with so much patience and cordiality, that in the last week, on September 22, I received the baptism, according to the Lutheran rite, in the church of the holy Three Kings, after having made my public profession of faith. At the same time a young Jewess twenty-two years old was also baptized, after having made a very affecting profession of her faith. Now it is my most serious desire that the Lord will grant me his grace and strength, to do some good to my Jewish brethren according to the flesh. *A general conversion of the Jews appears really to be very near at hand. —For the Lord has raised a spirit of compassion and love toward this so long time neglected and oppressed people.* A beginning is now made to preach to them the saving doctrine of Christ, as the only foundation of all felicity. It is not in one city or one country only, that active care is taken for their temporal and eternal happiness; but in many countries, nay in different parts of the world. Beside the celebrated London Society for promoting Christianity amongst the Jews, there are Auxiliary Societies in many towns of England. Connected with it a Society exists in the East-Indies, another in North America, and also in Edinburgh and other cities in Scotland. The paternal attention of the Emperor of Russia, in behalf of Jewish converts in his empire is well known. In many towns in Germany a lively in-

terest in this object is prevailing; and in some of them Associations have already been formed for promoting Christianity amongst the Jews. And such an Association exists also here, of which the celebrated Senator Von Meier is President, and Mr. C. S. Lix, Secretary. This Association will chiefly confine itself to mea-

asures, tending to increase the number of labourers in Germany in this field, and in progress of time to train up Jewish children in the Christian religion.

“May you find it possible, to institute a similar Society in your neighbourhood, where I know so many men ready to every good work.”

P O E T R Y.

LINES ON JEREMIAH VIII. 22.

“Is there no balm in Gilead?”—is there no Physician there? ”

WHEN the thrilling sigh of anguish,
Ceaseless heaves the lab’ring breast;
When our hopes and comforts languish,
In a heart by grief oppress;
Sweet when faith, our views unfolding,
Bids the victim of despair,
Gilead’s precious balm beholding,
Fly to the Physician there.

Does the bosom deeply wounded,
Mourn for long remember’d guilt?
Mercy’s gentle trumpet soundcd,
Tells of blood for sinners spilt.
Words of peace the pardon sealing,
Free salvation thus declare;
Gilead’s balm our sorrows healing,
Speaks of a Physician there.

Do the darts of fierce temptation
Oft the trembling breast assail?
Hear the voice of consolation,
Let not unbelief prevail!
Tend’rest love his heart o’erflowing,
Who appears our griefs to bear?
Gilead’s sov’reign balm bestowing?
’Tis the blest Physician there.

Still distrustful of his favour
By the load of sin oppress,
Docs the anxious bosom waver?
Jesus waits to give us rest;
Deigns to bid our faith reposing
Cast on him our ev’ry care:—
Gilead’s precious balm disclosing,
Sent by the Physician there.

Is there no kind hand extended,
Which may dry the falling tear?
Is the Christian unbefriended,
Left a prey to gloomy fear?

’Tis the tempter’s dark suggestion
Bids the scene such colours wear,
Leads us Gilead’s balm to question,
Doubts the Great Physician there.

Is his blood less efficacious
Than when Calvary’s mount it dy’d?
Yet was pardon free and gracious
Then to one vile wretch applicd.}
If like his our hearts ascending,
Breathes the suppliant’s humble pray’r,
Gilead’s balm, its succour lending,
Tells of a Physician there.

Can the ever-flowing fountain
Fail in its exhaustless source;
Though our guilt be like a mountain
Rising to impede its course?
Quickly then mid foes surrounding,
To Immanuel’s cross repair:—
Gilead’s balm is still abounding,
Jesus the Physician there.

Are the ties of nature broken?
’Tis his hand inflicts the blow;
While his gracious lips have spoken
Accents that may soothe our woe.
Still he lives—and faith describing
All his charms thus heav’nly fair,
Gilead’s healing balm applying
Hail the Great Physician there.

When thro’ Him our raptur’d voices,
Shall unite the choirs above,
While the theme each heart rejoices,
Singing of redeeming love?—
Then, his name for ever blessing,
Shall our lips his praise declare;
Gilead’s balm Himself confessing,
And the Great Physician there.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

A. B. by Rev. R. Prickett	1	0	0
Anonymous, by Post to Messrs. Hatchard and Son	2	0	0
Champion, Miss C. Frederick place, Hampstead Road, collected by her	0	15	1
Jones, Miss, No. 11, Finsbury square, collected by her	0	13	0
Key, H. G. Esq. Abchurch lane	10	10	0
Philpott, Miss, collected by her	0	13	6
Poggi, Miss, 14, Cadogan place, collected by her	2	12	0
Stilwell, Miss, Eaton street, Clerkenwell, collected by her	1	1	6
Tebbs, H. V. Esq. Doctors' Commons, collected by him	2	10	0
W. F. L.	1	0	0
Williams, Mrs. Jane, Moor house, Rickmansworth, Herts	5	0	0
Ashbourne Society, Derby, by Rev. S. Shipley	3	0	0
Do. (Rev. S. Shipley, Vicar,) collected after a Sermon by Rev. L. Richmond, deducting expences	25	3	6
Chatteris Society, by Rev. J. Hatchard, including his Annual Subscription	3	2	6
Clewer do. by Mrs. Davis	12	14	10
Colchester do. by C. Boutflower, Esq.	233	4	3
Devon and Exeter do. by C. Upham, Esq.	21	18	6
Henley upon Thames do. by Rev. C. Simeon	7	8	6
Hereford do. by Mrs. Love	35	0	0
Maidenhead do. by Mrs. Bishop	8	15	6
Maidstone do. by Mrs. Prance	3	9	6
Newcastle under Line do. by Miss Julia Minton	19	9	6
Norwich Ladies' do. by Miss Hancock	150	4	10
Plymouth, Plymouth Dock, and Stonehouse Society, by J. H. Dawe, Esq.	80	0	0
Rumsey Society, by Rev. James Crabb	4	0	0
Ryde, Isle of Wight do. by Miss M. Parker	1	8	0
Southampton do. by Miss Maitland	12	10	6
Tanworth do. by Miss Johnston	2	2	0
Upwell, Norfolk, by Mr. J. Egar	1	8	6
Wellington do. by Rev. R. Jarrett, in addition to the Collection there	0	5	0

FOR HEBREW TESTAMENT FUND.

Dudgeon, Mr. James, 467, Strand	10	10	0
Friend	1	0	0
Friend to Israel, by Messrs. Hatchard and Son	3	3	0
Sherborne, Rt. Hon. Lady Dowager	15	0	0
Colchester Society, by C. Boutflower, Esq.	39	1	2
Norwich Ladies' do. by Miss Hancock	97	13	0

FOR BUILDING FUND FOR SCHOOLS.

Colchester Society, by C. Boutflower, Esq.	40	17	6
Hans Town Ladies do. by Miss Leach	5	16	6
Norwich do. by Miss Hancock	23	16	2

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Norwich Ladies' Society, by Miss Hancock	4	16	0
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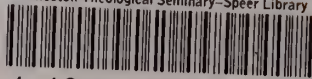
Our Anonymous Friend E. D. is respectfully informed, that the Donation of Mrs. C. having been paid after March 31, could not be contained in the last Report. It will, however, appear in the next.

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